

that in seeking its realization they are incurring a responsibility of whose magnitude they apparently had no conception. There are indications at present that the movers in the matter are convinced that they have made a great mistake and that they are prepared to relinquish their cherished project. It will be well for all parties if they do. Even in this advanced age, it is far too easy a thing for fanatical zeal to kindle a religious strife that would take the efforts of the wisest to extinguish.

Here in Toronto there is no proposal so absurd as that which is now agitating Montreal. There is, however, a local tempest raging with considerable fury within the fold of the Roman Catholic Church itself. With that contest Protestants have no immediate concern, with the exception of the desire to see the principles of justice and freedom triumphant. The fight is between a section of the Separate School supporters and the Archbishop. The former want to use the ballot in the election of school trustees; the latter uses his archiepiscopal authority to crush the advocates of the ballot. These conflicts can only have one result whoever temporarily triumphs. The authority that claims too much is always weakened by the effort. Many Roman Catholics are becoming impatient of absolute clerical rule in civil and secular matters, and if they long for freedom in this respect it will be difficult to keep them in perpetual leading strings. They will begin the dreaded exercise of private judgment, and once they do that absolute spiritual autocracy is impossible.

PRINCETON'S NEW PRESIDENT.

THE choice of a successor to Dr. McCosh in the presidency of Princeton College was to many a matter of much anxiety. The pre-eminence which the late president had achieved in philosophic learning, and the wise administration of the affairs of the distinguished college over which he long presided induced many to ask, "Who can come after the king?" Many things pointed to Professor Patton as the most likely man for the position in which Dr. McCosh had rendered such distinguished service, and who had raised old Princeton to a higher eminence than it had ever before attained, illustrious though its past history certainly has been. There were some who had misgivings as to Dr. Patton's fitness, notwithstanding his brilliant career up to the present. The objectors are no doubt sincere men, and if so, by this time they are prepared to admit that their misgivings were groundless. True he has not yet been tried to any considerable extent, and it would be too soon to exult in his unqualified success, but so far the expectations of his many friends have been amply justified. His eminent abilities, his scholarly attainments, his keen and vigorous mental powers, and enthusiastic devotion to sacred learning have already given an impetus to Princeton and its friends that will doubtless lead to the speedy accomplishment of the endeavour to elevate it to the position of a university and place it in the first rank of American educational institutions.

The new president of Princeton has entered on the duties of his distinguished office with a zeal and energy prophetic of an eminent and successful career. He has embraced every opportunity afforded him of advancing the interests of the institution with which his own are so intimately identified. The rare tact with which he is endowed enables him to turn all occasions to the best account. It is not often that profound and varied scholarship is allied with the facile versatility with which Dr. Patton can adapt himself to his immediate surroundings. In a good sense he can become all things to all men. If he is a profound and erudite scholar, he is not a recluse. There is nothing of the mediæval scholastic about him. He is a man of the present age, intimately acquainted with its aspirations and requirements, and at the same time unflinching in his convictions and steadfast in his adherence to the distinctive doctrines of Presbyterianism. These convictions, when the occasion calls for their bold and fearless avowal, he is ready to maintain and defend them. He is a man of the time, but at the farthest remove from being a time-server. His character and past record have earned for him the confidence which is so readily and generously accorded him. It is now apparent that Princeton will gain and not lose under his administration of its affairs. Wherever in his new capacity he has had the

opportunity to speak on behalf of the institution with which his life is now so closely identified, he has presented his claims in such a manner that they are more than ever respected. Lately he has been addressing the Princeton alumni in Chicago, where in a characteristic speech he succeeded in rousing a degree of enthusiasm that cannot fail in being productive of important practical results. Of course, like all who are concerned in the advancement of higher education, he appeals for money, and these are the terms in which he couched his appeal to his Chicago auditors:

We must keep pace with our great rivals, not only materially, but in the sphere of instruction. If they teach Volapuk at Yale, as I am told they do, we must teach pigeon-English in Princeton, which has the advantage of having some practical value. If President Dwight wants two millions, I more. And, by the way, I have been told since I came here that there is a gentleman present who has phenomenal powers in the matter of raising money. I shall ask him to give me points, and shall solicit an interview with him for this purpose. I have a theory upon that subject. I have an idea that business men look at this matter of giving money in a very practical business way. I think the question with a business man will be whether this college is wisely managed; whether it is subserving the purpose of an educational institution; whether the men who fill its chair are men of high scholarship and possess scholarly enthusiasm; whether the interests of sound philosophy and true thinking are consulted; whether a high type of manliness is the result of training given at Princeton—and I think that if they satisfy themselves that the Administration of Princeton College has the confidence of the public and deserves their confidence, they will be glad to be identified with it. They will make it the object of their benefactions. They will not expect me to come and solicit money from them. They will burden me with the question of how we shall find room to receive it. That is the principle upon which men give—upon which men give in large sums, and it is large sums, of course, that we expect to get.

Then as to the work to be accomplished in a university that the times demand, he has no less clear and definite conceptions. These find expression in the following sentences:

I confess that I have entered upon this work with a sense of the very gravest responsibility. I believe that the future of American life is very much in the hands of the educated thought of this country. A cultivated conscience is, after all, the only safeguard against lawlessness. This city has lately been a spectacle for the civilized world. In a drama of uncommon sadness it has enforced the lesson of the rights of property and the sanctity of law. But remember, you cannot repress thought with armed men. Except the Lord keep the city they labour in vain to build it. Faith in God is the only sure basis for social life. Therefore, when we say that Princeton is to be a Christian college we mean not only that we shall have daily prayers in chapel and two services on Sunday, but that the young men who are placed under our care shall be subjected to Christian influences. We mean that fundamental questions in philosophy, in political economy, and in the philosophy of history shall be dealt with under the presuppositions of theism and Christianity. We must be Christian, but we shall not be sectarian.

Such are his aims as the representative of what is now one of the chief American institutions in moulding the intelligent thought and culture in the United States and which has certainly a brilliant future in store for it. It is no disparagement to President Patton that he received the larger part of his academic training in Toronto University and in Knox College. Here in Canada we have various institutions for the promotion of the higher education, presided over by men, some of them of world-wide distinction. Universities with such men as Sir William Dawson and Dr. Daniel Wilson at their head can enter the competitive arena with any of their rivals on the continent. There is, however, ample room for their fuller equipment and more generous endowment than they have yet received. Canadians are just as liberal according to their means as are those of any other nationality, and no doubt those that have been eminently prosperous in worldly affairs will not miss the opportunity of adding to the efficiency of Canadian Universities. This is abundantly evidenced by the success that has attended the endeavours to endow Queen's University, Knox College, and the Presbyterian College, Montreal. Such benefactors are eminently helpful to the efficient training of those who will exert a beneficent influence on the future of the country, and helpful to the full and adequate training of those who devote themselves to the work of the holy ministry.

THE question as to the appointment of the Gifford Lecturer in Aberdeen University has been reserved, after the names of several persons suitable for the appointment were submitted to the Senatus by various members. There are five applicants for the appointment.

THE MISSIONARY WORLD.

PROGRESS OF CHRISTIANITY IN INDIA.

In 1851 the Protestant Missions in India and Burmah had 222 stations; in 1881 their stations had increased nearly threefold to 601. But the number of their churches or congregations had, during the same thirty years, multiplied from 267 to 4,180, or over fifteen-fold. There is not only a vast increase in the number of the stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851 to 492,882 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress is again, therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years the pupils in the mission schools multiplied by threefold, from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only twenty-one ordained native ministers; by 1881 they had increased to 575, or twenty-seven-fold. The number of native lay preachers had risen during the thirty years from 493 to the vast total of 2,856. These figures are compiled from returns carefully collected from every missionary station in India and Burmah. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was eight per cent., while the actual rate of the Christian population was over thirty per cent. But taking the Lieutenant-Governorship of Bengal, as the greatest Province outside the famine area of 1877, and for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881 at the rate of 10.89 per cent., the Mohammedans at the rate of 10.96 per cent., the Hindus at some unknown rate below 13.64 per cent., the Christians of all races at the rate of 40.71 per cent., and the native Christians at the rate of 64.07 per cent. If, therefore, at the beginning of this paper I protested against missionary work in India being judged by a mere increase in numbers, it was not because I feared the test. It was, I again repeat, because religion in India must be judged by the work which it does for its own people. On the spiritual results of conversion I may not here touch. But Christianity holds out advantages of social organization not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low castes at the very bottom of the social edifice; and Hinduism is calmly indifferent as to whether they enter its pale or not. Hinduism has no welcome for the proselyte. No change of faith can win for an outsider admission into a respected Hindu caste. Christianity also raises the position of woman to a degree unknown to Hinduism or Islam. To its converts in general it assures friendly companionship, pastoral direction, and, when needful, some amount of material aid in their way through the world; while any youth of promise among its body is quickly selected for special instruction, and has an exceptional chance of advancement in life. On the other hand, the native Christian is exposed to a terrible temptation. Islam is a great teetotal society. Among Hindus to touch liquor is the sign of low caste. I do not agree with the old Colonel who writes in the newspapers that every Christian servant in India drinks. But it is sad that the careless, honest observer should so often arrive at this generalization. I, for one, believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence. . . . I thank this society and its distinguished council for the opportunity they have given me of telling some plain secular truths concerning the religions of India. It is not permitted to a lecturer here to speak as the advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman. And, speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.—Sir W. W. Hunter.